

# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 85 1-2 BOWERY, BY P. PRICE, AT \$2 PER ANNUM IN ADVANCE.

VOL. II.

NEW-YORK, SATURDAY, JANUARY 5, 1833.

NO. 10.

FROM THE EXPOSITOR.

## STATE OF THE DOCTRINE And Denomination of Universalists,

The denomination of Universalists may be considered to have existed in America about fifty years; but the doctrine of the eventual restitution of all things, has been held in the Christian church from the first century. Several of the Christian Fathers avowed it, some of whom, particularly the renowned Origen, were distinguished by their devotedness to the sentiment, and by the learning and labor with which they defended it.\* Among the successors of the wonderful individual whom we have named, it is plainly traced for two or three hundred years, until the meeting of the Fifth General Council, A. D. 553, when it was formally condemned, and the believers and defenders of it anathematized and dispersed.† In the long and almost undisturbed darkness that preceded the Reformation, its light appeared dimly and unfrequently; but on that illustrious event, which gave new life to truth, boldness to thought, and encouragement to free inquiry, it burst forth, and was by many hailed with rapture. It found defenders among the Anabaptists, both of Germany and England; in the succeeding century it was asserted from the pulpit and the press, and two or three regular treatises appeared in its favor. Not long after this, in the church of England, individuals of the brightest talents, and most eminent characters professed and vindicated it; and at the commencement of the eighteenth century, its friends were found not only in the countries mentioned, but in Holland, Switzerland, France, Prussia, Italy, Ireland and Scotland.

The Universalists arose as a distinct sect in England, and set up a separate worship, nor far from the year 1760, under the ministry of James Reilly. He published several works in support of his sentiments, and gathered a congregation in London.‡ The celebrated John Murray, who was indisputably the father of Universalism in America, had his attention first called to this doctrine by a work of that author, entitled 'The Union.' Prayfully reading the Scriptures, he became convinced that God will at last save all mankind; and after remaining for a short time a member of Mr. Reilly's congregation, he emigrated to America, the scene of his future labors. He travelled and preached in several of the northern and middle States, encountering opposition on every hand; and within nine or ten years after his arrival, several societies were formed, and the worship of God begun, as the Father and Savior of the whole human race.

Mr. Murray was obliged for several years to stand almost alone as a public defender of Universalism. In 1780, Rev. Elihan Winchester, one of the most popular preachers of the Baptist denomination in the United States, avowed his belief of the same doctrine, though on somewhat different principles from those on which Mr. Murray had embraced it. He was then in Philadelphia, where he was beloved and listened to by several highly distinguished gentlemen, who procured him a place for his con-

gregation, and became his constant hearers; but in about six years, he went to London, where he preached until 1794, when he returned to America. At this time there were not more than a dozen preachers of Universalism in the United States. The General Convention of Universalists had been formed at Oxford, Mass. in 1785; and it is presumed, its meetings had been held annually. In 1801, a list of the 'approved ministers and elders' was published attached to the circular of the Convention. There was then twenty-two.\* With this number of preachers, the Universalist denomination in the United States commenced the nineteenth century. This was an average increase of less than one in a year, from Mr. Murray's arrival. The doctrine had not spread, at the time of which we speak, to a very considerable extent. There was an unfinished meeting-house in Philadelphia. In the city of New-York there was a society and perhaps a meeting-house. In Providence there were a few Universalists who maintained the form of a society. In Boston Mr. Murray resided as the pastor of the Universalists, who were in the possession of a house, purchased several years before of Dr. Mather's society.† In Gloucester, Mass. there was a society, and a small meeting-house, built in 1780; the first ever erected by the denomination in this country. There was a society at Portsmouth, N. H. of which Rev. George Richards was pastor, and which possessed a small house. The doctrine had extended but little into the interior of this state. It was principally confined to Portsmouth in the south-east, and to the towns of Chesterfield, Richmond, Winchester and Langdon, in the south-west. In Vermont there were some Universalists in the neighborhood of Bennington, where the Convention had once held a session, and a few scattered in different places further north. Three or four preachers resided in the State, and were very assiduous in their itinerary labors. Massachusetts took the lead, at this time, as to the number of preachers and believers. The doctrine had prevailed somewhat in Suffolk, Essex, Bristol and Norfolk Counties, and slightly in Franklin, but in Worcester County more extensively than in any other. In the southern part, there were many Universalists, particularly in the towns of Milford, Grafton, Oxford, Charlton, Sutton and Ward, and further north in Brookfield, Dana, Hardwick and Petersham. In Rhode Island the doctrine was hardly known, except in Providence. It had been preached but little in Connecticut. Mr. Murray, in his journeys from New-York to Boston, had delivered his message in several towns. Mr. Winchester had labored in Hartford, where he died in 1797. There were a few believers in Thompson and Woodstock; others, further down in Preston and Norwich, and others in Wallingford, west of the river. Of the great state of New-York, how little could be said at this time in connexion with our subject! There was a society in the city of New-York, and what else can we say? The doctrine had not extended into the western parts of the state. In the section adjoining Bennington County in Vermont, there

were some individuals professing it, and it had been preached there, but it is questionable whether a society had been formed. In the remote state of North Carolina, there were two or three individuals who had openly borne witness in favor of Universalism; but their labors do not seem to have produced a wide effect. In 1792, there was in the city of Baltimore a person regarded as a Universalist preacher. Whether he preached at all in the city, we know not; though it is certain, that he ventured a small tract on the subject. This, finding its way into the interior of Pennsylvania, was translated by certain persons into German, and gave rise to a printed controversy in Hanover, then called Mc Allister's town, in York County, between a Lutheran clergyman on one side, and two laymen on the other. This, we believe, is a faithful representation of the number of the clergy, and of the extent to which Universalism had prevailed in the United States at the beginning of the nineteenth century.

Several works on the subject had appeared before this time. As early as 1753, there had been issued at Germantown, Pa. an edition of Siegvolk's Everlasting Gospel; the first book on Universalism ever published in America. The Dunkers, in that place, originally held the doctrine of the Restoration. Next came Mr. Winchester's famous Sermon at Philadelphia, in 1781, entitled 'The seed of the woman bruising the serpent's head.' In 1782 a pamphlet appeared in Boston in vindication of Universalism, supposed to have been written by Dr. Chauncy; and in 1784 came out his large work on Universalism, which although it was not printed in this country, was printed for it, and deserves therefore to be noticed here. A pamphlet appeared in 1785 at Gloucester, Mass. entitled an 'Appeal to the Public,' in defence of the Universalists in that town. In 1787 a book of 300 pages, bearing the title, 'The Universalist,' was published by Dr. Wm. Pitt Smith, of the city of New-York. Dr. Joseph Young, of the same place, sent out, in 1793, a work in defence of Universalism, entitled 'Calvinism and Universalism contrasted.' In 1794 an edition of Petitpierre on Divine Goodness was published in Hartford, Conn. by whom we know not; and in 1796 came out at New London, in the same state, Huntington's famous work, called 'Calvinism Improved.' We ought perhaps to mention in this place the annual circular of the 'General Convention,' the only Universalist periodical which had at this time been published. This list embraces, we presume, the principal if not all the works on Universalism, which had appeared in the United States previously to the year 1800. Of these it will be seen, that two were republications of European works; one, 'Calvinism Improved,' was a posthumous work, whose author never belonged to the denomination of Universalists; and whether the celebrated physicians Drs. Young and Smith were members of the Universalist Society in New-York, is out of our power to say.

Such was the condition of Universalism in the United States, at the time of which we have spoken. It will appear, upon comparison, that there were then about the same number of preachers in the whole country, that there now are in the state of Maine. Scattered over a great extent of territory, their influence was

\* Ancient Hist. Univ. Chapters iii, iv, and v.

† Do. pp. 297, 299.

‡ Evans' Sketch. Modern Hist. Universalism, pp. 276-279.

\* See Modern Hist. Univ. p. 371. for their names.

† The same building in which Rev. Mr. Streeter now officiates.

the more feeble. They were obliged to travel almost continually to visit the distant societies to whom they ministered, and it is presumed they seldom saw one another. The General Convention was the nucleus in which they centered: they met at its annual sessions; they recited their successes and reverses during the past year; they had an opportunity of hearing each other's gifts in preaching and in praying; and thus the union between them was strengthened, and the form and character of the denomination preserved. At the present time the number of preachers in the United States is about three hundred, more than half of whom have been added within the last fifteen years. Of societies, there are more than double that number. No means in our possession enable us to be exact on the point; but the calculations which have been made by the Universalist Editors in the several states, justify us in reckoning upwards of seven hundred societies. The General Convention was in 1799, the only Association of the clergy. At present there are seven Conventions, and twenty-seven Associations. The first Universalist newspaper in the United States was commenced in Boston, July 3, 1819. It was published weekly, on a half sheet, at \$2.50 per annum, and its average number of subscribers was not far from one thousand. At the present time, twelve years and a half from the commencement of the original paper, there are upwards of twenty Universalist periodicals, two of which alone issue more than ten times the number that were issued in 1819; and the whole of which send out between 25,000 and 30,000 copies. The greater part of these journals are weekly, so that it may be safely calculated that upwards of twenty thousand copies are distributed every week. Within the last six years a far greater number of Universalist books have appeared than had ever been published in the United States before. To say nothing of Sermons and Tracts, which have been poured out from the press in almost incalculable numbers, we may mention the Histories of Universalism, Ancient and Modern; Rev. W. Balfour's Works;\* the works of Rev. Hosea Ballou;† Smith on Divine Government; Winchester's Dialogues; Murray's Life; Whittemore's Notes and Illustrations of the Parables; Skinner's Essays on the Coming of Christ, and Morse's Six Sermons in reply to Parker. These are the principle doctrinal books which have appeared from the Universalist press; to which may be added large and frequent editions of Universalist Hymn Books. The Restorationists, a class who have separated from the Universalists, have published Hudson's Letters to Rev. Hosea Ballou; Reply to Balfour's Essays, by the same author; Pickering's Lectures in defence of Divine Revelation, and recently, a volume of Sermons by Rev. Paul Dean.

The subject of literary institutions has received no small share of attention from the Universalist denomination. Almost all the Colleges, Theological Institutions and Academies in the country, are under the control of

\* The principal works of Mr. Balfour are, his Inquiry into the signification of the words *Sheol*, *Hades*, *Tartarus* and *Gehenna*; Second Inquiry, being an examination of the words rendered devil, satan, judgment, damnation, everlasting, &c. Essays on the Intermediate State of the Dead; and his Letters to Hudson. The first has been the most read, and has had three editions.

† Mr. Ballou's works are, Treatise on Atonement; Notes on the Parables; Lecture Sermons, a course of twenty-six Sermons, delivered on alternate Sunday evenings, from July, 1818, to July, 1819; Select Sermons, delivered on different occasions; and Sermons on Important Doctrinal Subjects, being eleven Sermons, originally published in Philadelphia.

their opponents, who manage them constantly to advance the purpose of sectarianism. As this is indisputably true, some attempts have been made to establish seminaries that shall be free from such an influence. In New-York, the 'Liberal Institute' has been founded. It is placed at Clinton, as being near the geographical centre of the state. It has been established by the contributions of the Universalists in that state, and is designed to be purely of a scientific character, as Theology can never become a branch of instruction, nor the peculiar doctrines of any sect be inculcated. One building is already opened for females, and another\* is finished, and about ready for the reception of males. We look with some interest to see what effect this will have on the character of the clergy that shall in future arise in the denomination in that state, and whether it is designed as an auxiliary in the establishment of an efficient gospel ministry. An institution, called the 'Westbrook Seminary,' from the town in which it is located, has been established in Maine. It is designed for the education of young men to the various professions and pursuits of manhood, free from all religious bias and prejudice, and under the influence of such opinions as each one shall imbibe for himself. It has received an act of incorporation, and also a grant of one thousand dollars, from the legislature of that state; and contributions have been made by individuals towards the important purpose of erecting the necessary buildings. In June last, the same subject engaged the attention of the Western Union Association of Universalists in Ohio. An agent, possessing a rare combination of zeal and prudence, was appointed to solicit subscriptions, and fix on the location, having respect to the donations and other local advantages, in selecting a site. A considerable quantity of land having been given to the institution in Mechanicsburgh, Indiana, it was determined to establish the seminary there. A board of trustees has been appointed; building lots have been laid out and sold to the amount of upwards of two thousand dollars; the name of the town has been altered to Philomath; and an act of incorporation for the institution has been petitioned for. This good beginning, we trust, will eventuate in a substantial benefit to the cause of Universalism in the western states.

The ministry of the Universalist denomination hitherto has been provided for, not so much by the means of schools as by the unaided and irresistible influence of the gospel of Christ. This has furnished the denomination with its most successful preachers. It has turned them from other sects and doctrines, and brought them out from forests and fields, and from secular pursuits of almost every kind, and driven them, with inadequate literary preparations, to the work of disseminating the truth. This state of things has been unavoidable, and the effect of it is visible. It has made the ministry of the Universalist denomination very different from that of any other sect in the country—studious of the Scriptures, confident in the truth of their distinguishing doctrine, zealous, firm, industrious—depending more on the truths communicated for their success, than on the manner in which they were stated. It has had the effect too to give the ministry a polemic character—the natural result of unwavering faith in the doctrine believed, and of an introduction into the desk without scholastic training. But the attention of the denomination in various parts of the country has of late been turned to the edu-

\* This building is of stone, 96 by 52 feet, four stories in height exclusive of the basement, and is surmounted by a cupola. It contains forty-four rooms for two students each, three rooms for apparatus, and a spacious lecture and library room, 48 by 26 feet.

cation of the ministry; and Conventions and Associations have adopted resolves, requiring candidates to pass examinations in certain branches of literature. The same motives have governed many in their effort to establish literary and theological institutions. The desire to have the ministry respectable for literary acquirements, is universal. It must be confessed, however, there is some danger that in running from one extreme we shall reach another. We ought to guard against a pedantic, effeminate, fastidious ministry. Clergymen too delicate for any service but to write and utter beautiful sentences, to repeat fine-wrought and well learned prayers, and assume beautiful attitudes in the pulpit, are a curse to the church. The great duty of a clergymen is to preach the truth; and nothing should be considered a necessary study for him, but that which will assist him in the discharge of this duty. Universalists, therefore, should be careful to preserve the original characteristics of their ministry so far as they have been beneficial; to alter in things in which they are clearly susceptible of improvement; and to guard vigilantly against those insidious influences of the world, which paralyze a denomination, by rendering its clergy inefficient.

[Here follows a minute statement of the present condition of the denomination, which, from its extreme length, we are compelled to omit, except a summary of the more prominent facts.]

In Maine there are about 25 preachers and probably three times that number of Societies. Here is a state Convention, the Eastern and four minor Associations. They have also three periodicals.

In New Hampshire twelve preachers, about forty Societies, a state Convention, two Associations, and one periodical.

In Vermont about twenty preachers, eighty Societies, and three Associations. One periodical. A State Convention is to be organized on the 3d Wednesday in January.

In Massachusetts forty-six preachers, not far from ninety Societies, and three Associations, one distinguished as Universal Restorationists. Four periodicals, one devoted to the interests of the Restorationists.

In Rhode Island two or three preachers, a few Societies, one very large, at Providence, of which Rev. D. Pickering is pastor, and an Association of Universal Restorationists.

In Connecticut ten preachers, about thirty Societies. A State Convention, and three periodicals.

In New-York, between seventy and eighty preachers, more than two hundred Societies, a General Convention, nine subordinate Associations, and six periodicals.

In New Jersey, a few Societies, no stated preacher, and no periodical; but many of the latter from other states circulate here.

In Pennsylvania ten preachers, twenty or twenty-five Societies, a State Convention, one Association and three periodicals.

Of Delaware little is known. Periodicals from other states circulate here, and the doctrine has been preached a few times.

In Maryland only one Society is known. This is at Baltimore, where they have one periodical.

In Virginia, two or three preachers and a few Societies.

In North-Carolina, several Societies were formed a few years since, but their present condition is not known.

In South-Carolina, two or three preachers, and the southern Convention, being a convention of the Societies in North and South-Carolina.

In Georgia Universalism has been preached some, and many periodicals circulate here from other states.

In Alabama, two or three Societies and one preacher, at least, Br. W. Atkins, of Mount-Meigs, Montgomery Co.

In Louisiana, there are known to be some Universalists, but it is believed there is no organization.

**Western States.** In Ohio, about twenty-five preachers, forty or fifty Societies, one Convention and three Associations. Indiana has several Societies, one Association, one periodical, and is about opening a Liberal Seminary. From Illinois no information. Kentucky has some Universalists, one or two Meeting-houses but no preachers. In Tennessee there are few Universalists.

In Michigan Territory there are several preachers and some Societies—numbers not known.

Universalism has prevailed in both the Canadas, but principally in the lower province.

In New-Brunswick and Nova Scotia, there are no preachers and it is supposed no Societies, but many believers. The article then continues:

Having thus finished what we have to say, in regard to the rapid increase, and the present condition and prospects of our cause in America, we pass to offer a few remarks on the state of Universalism in Europe. England, Scotland, and Ireland, are the only places in Europe in which the Universalists have ever existed, to our knowledge, as a distinct sect. The Universalists in Scotland have not prospered; they met with adversities in a clergyman they invited from England, which probably disheartened them. From the little band in Ireland we have heard nothing for a long time. But the sentiment of Universal Restitution is not lost. It is now more predominant in Europe than it ever was before. The Unitarians in England and in Scotland have generally embraced it. Dr. Lant Carpenter, in his reply to Magee, says, 'Most of us Unitarians believe that a period will come to each individual, when punishment shall have done its work, . . . . when he who must reign till he hath put all enemies under his feet, shall have put down all rule, and all authority and power. The last enemy, death, shall be destroyed. Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, who wills that all men shall be saved and come to the knowledge of the truth—that truth which sanctifies the heart, that knowledge which is life eternal: and God shall be all in all.' It is not to be supposed that in this denomination alone, are to be found those who embrace the doctrine; for from the well-known liberality of the Church of England on this point, we should be led to expect it would prevail to some extent among her clergy. The public has already been furnished with the evidence of the very general disbelief which prevails among the ecclesiastics of Germany, on the subject of endless misery. That country is renowned for its deep Theological learning; and it is not to be supposed that this change could have taken place within the last century there, without having had a sensible effect on the Protestants in Prussia, Austria, Switzerland, France, and more particularly in Holland. The doctrine of endless misery has been going out of date in the natural course of things; and the Protestants on the continent of Europe, appear fast coming to that state, in which it will be a matter of indifference, whether a divine shall hold the tenet of endless misery, or reject it.

Here we close our rapid sketch. The public may expect a continuation of the Review of the Denomination, every half year. T. W.

#### Original

**Messrs. Editors**—My friend "Heretic" insists upon my answering this question:

"Does God desire that man should love him *any* one time, more than another?"

I answer, that with respect to God, I do not know that there is any such thing as one time more than another; any such thing as past or fu-

ture time; but that every thing with him, is one eternal now; or that he is older to-day than he was a thousand millions of years ago. The mysterious existence of that mysterious Almighty Being I cannot comprehend. But this, I think I can comprehend, that when God reveals his mind and will to man, it must be through some medium adapted to the understanding of man, or in other words, he must speak after the manner of men—thus he says, he 'will have all men to be saved, and come to the knowledge of the truth.' But when these words were written, all men were not saved, nor had they the knowledge of the truth; yet we believe that the words express a certainty that in God's way and time, all men will come to the knowledge of the truth and be saved. When God says he wills, or desires a thing to take place, it by no means implies that he wills it to take place immediately—the very phraseology implies it must be future; that is, speaking after the manner of men; and whether the event takes place one moment after it is willed, or a thousand years, it is the same as respects the argument of my opponent. God's will is eternally holy, and therefore opposed to the nature of all evil and sin, yet this holy will suffers, or causes, the existence of evil or sin for the sake of the good, which his mysterious way of working, causes to grow out of it. Joseph's brethren did very wickedly in selling him into Egypt, yet Joseph tells them, 'It was not you that sold me hither, but God!' God willed the event for the good which was to grow out of it. The holy nature of God was opposed to the wicked disposition of the men who persecuted Joseph, yet he willed the events of which that wickedness was the cause.

Now perhaps my opponent will say, I have written a long paragraph without considering his question. I will then endeavor to condense the foregoing reasoning into a concise form, and give my answer in a few words.

God does not desire men to love him more at one time than another, for he is at all times using the means to bring all men to love him, in his own time and way.

Having disposed of the question on which my opponent lays the greatest stress, I must now request him to answer a question for me. As he says he does not believe in the orthodox hell: Where does the Bible teach, or give an account of that endless hell, that he does believe in. Z. G.

#### Editorial.

#### PUNISHMENT.

It is a momentous truth, attested alike by universal experience and the word of God, that "though hand joined in hand, the wicked shall not be unpunished." Justice and judgment are the habitation of God's throne; and we may as soon believe that his throne will be subverted, as that his administration will fail to award to him who doeth wrong, for the wrong he hath done and that without respect of persons. We know that the judge of all the earth shall do right, but still we know not all the means which infinite wisdom may devise, or omnipotence put in execution for the punishment of the transgressor. We reason badly, therefore, when we conclude, because the wicked escape detection, they consequently escape punishment. The penalties inflicted by human laws are not all, nor indeed a very considerable part, of what the sinner has to fear. He cannot avoid the cognizance of Heaven, nor escape his ministers of justice, who often lodge within the very soul, and execute their awful commission unseen by mortal eyes.

The following article, which we take from a late city paper, very forcibly illustrates these remarks. It needs no comment. It is only another unquestioned testimony to the truth of Holy

Writ, which asserts that "the way of the transgressors is hard," and that "there is no peace to the wicked." We cannot forego this opportunity, however, of binning an opinion which we have long entertained, and which we believe is seldom reflected upon by even a christian community. It is that the guilty are the most deserving objects of our compassion. The innocent need it not so much. Their own conscience, even in the midst of odium and suffering, can sustain them. They feel that the Almighty knows their innocence. But the guilty! to whom can he flee? He fears his fellow man—he fears his God—he fears his own conscience! He has no peace, but is "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The guilty deserve our compassion, because they are guilty.

Let the sinner read the following article, and "cease to do evil and learn to do well." S.

#### REMARKABLE DETECTION OF A MURDERER.

Extract from a letter to the Editors of the N.Y. Atlas, dated Niagara, U. C. Dec. 10th, 1832. "Last Saturday week, a man and his wife came to this town and as their appearance did not indicate much money in possession, were recommended for the night to put up at a tavern kept by ———, to which they went. On entering the house and looking at the landlord, the woman told her husband she would not stop in that house for any consideration.

It appears some ten or twelve years ago,—the landlord, married, and previous to his coming to America, lived in the city of Waterford, in Ireland, and followed his trade as a shoemaker. His wife was it appears of a better class, and whose parents, although at first opposed to the match, afterwards were reconciled to it. They had one child, but how they lived together I do not know; but he sometime after the birth of the child, first tore the eyes out from [and otherwise barbarously mutilated—the specifications are too revolting] the unfortunate wife with his nippers; then with his shoe hammer beat in her skull, and finding that he had not succeeded in killing her, he finished the tragedy with his knife, and went out. He shortly after returned to the house, and took the child, I think down the cellar, and murdered it, and during a day or two after was concealed in a friend's house, from which he went into the country and remained four months or a little more, and succeeded in getting to America. During the time he has lived here, nothing particular has been noticed in his conduct but his downcast looks. About two years ago he married, and now it comes out he never has a night's rest.

The woman who went to lodge at this house, the moment she looked at him knew him; for she it was who prepared the murdered bodies of the wife and child for their resting place. Two days afterwards, they went before a magistrate and narrated these facts; but he had fled, and two miles above Youngstown he was apprehended by Capt. Ives, and now lies in our jail to await the return of Spring to be sent to Ireland. He is indeed a wretched sight, pale, emaciated, and haggard; he looks frightful; he is a large man, nearly six feet, if not fully that height, stout, square in the chest, and altogether a powerful man. Last night he alarmed the inmates of the jail by his cries of "take her off—take her off!" and one of the prisoners was obliged to go into his cell and grasp him by his breast before he could be quieted. More I would write but my paper is limited; but enough is detailed to show that truly "there is a God who ruleth on the earth."

A conference of Universalists was to be held at Le Roy on the 1st inst. to deliberate on the subject of Church organization.

## CHRISTIAN MESSENGER.

### CONTENTMENT.

[We find in the last N. Y. Mirror, an instructive Tale, by Paulding, under the title "DAY AND NIGHT, OR THE WATER-CARRIER OF DAMASCUS." The moral is no good, that we copy the closing part of the story. "Abdallah," in the language of the writer, "was the slave of Benhadad, the richest man in Damascus, proprietor of the most splendid palace, the most delightful gardens, and the most beautiful harem in all the city. The chief occupation of Abdallah, was bringing water for his master, in a large stone jar, from a cool crystal fountain in one of the recesses of Mount Hebron. In that delicious, though debilitating climate, this employment was very laborious; and Abdallah, as he returned, panting with heat, and saw his master sitting on a damask sofa, in a sumptuous saloon, paved with many-colored marble, and having in the centre a fountain, which diffused a delicious coolness all around, smoking his pipe and drinking sherbet, could not help comparing his own mortal state with that of Benhadad, and wishing a thousand times a day he was in his place. Thus adding to the real hardships of his own situation, the misery of envying another, his repinings became every hour more grievous and intolerable." By degrees he worked himself into a fit of despair and invoked the holy Prophet. The Genius, commissioned by the Prophet to speak his will and do his bidding, appears, and asks of Abdallah the cause of his despairing tones. Abdallah informs him, and desires to exchange situations with Benhadad. The Genius, gives him a view of Benhadad while stretched on his couch, "asleep, but not at rest," after a sumptuous feast, which had been continued to a very late hour. He is writhing in the agonies of death, as a consequence of his voluptuous living. The slave's commiseration is excited—he fears his master is ill and desires to awaken him, but is informed he will never awake more, and that he is only "paying the penalty of those delicious enjoyments" so much coveted by Abdallah. In astonishment Abdallah desires to know, "how paying the penalty? Is it a sin to enjoy what Allah bestows?" The Genius replies :—]

"Listen, Abdallah," cried the genius. "It is the error of the poor and the laboring to envy the rich and the idle, because they see them only in the daytime, while enjoying those luxuries, and that exemption from toil, which to thee and such as thee appears the perfection of happiness. But didst thou know, as I do, that the labors of thy busy days are repaid by nights of such light, such balmy, such delicious rest; as never falls to the lot of the sloth, the gluton, and the voluptuary; didst thou but know that they toil ten times more to digest a dinner than thou dost to earn one; that want of exercise, and excess of sensual delights, weaken the very springs of life, and take from existence its healthful vivacity of enjoyment; didst thou know that abstinence from a thousand indulgences makes the single one thou enjoyest more than equivalent to all the rest; and that thou, and such as thee, crowded into one single hour of relaxation more real enjoyment than the sated votary of pleasure gleans from a whole year of dissipation; didst thou and such as thee know all this by experience, which alone is the teacher of true wisdom, thou, and they would cease to repine, and no longer impeach the justice of Allah."

"It may be so," replied Abdallah; "but, for all that, I should like to be Benhadad, at least for a little while."

"Take, then, thy wish; but take this with thee: thou wilt be nothing ere the sun rises."

"What mean you?"

"Thou will be dead!"

"I beseech thee, oh my genius! let me remain then as I am?"

"Be it so. But look!"

The genius waved his wand towards the couch of Benhadad, and, casting his eyes in that direction, Abdallah beheld his master again struggling

more violently than before. He seemed striving to speak, but the words rattled in his throat and he gave utterance to nothing but groans; the dews of agony collected in drops on his forehead; his features became convulsed; his face turned black; he was dead.

"Now take a few hours' repose before the morning breaks, and rest contented in future with the lot which Allah hath ordained thee. I do not mean that thou shouldst not strive to change thy situation—for absolute resignation to his fate precludes all exertion, and makes those faculties, which were given to man for high purposes, of no use whatever—I mean that thou shouldst cease to poison thy own happiness, by repining at that of another. Farewell! and do not forget the lesson vouchsaled thee by the prophet?" Saying which, the genius suddenly vanished.

Abdallah sought his homely lodging, and slept so soundly that he was only awakened by the sunbeams playing upon his face. He remembered the occurrences of the night, but imagined he had merely been dreaming; until one of his fellow slaves rushed in, exclaiming that Benhadad was dead. Then he knew it was not a dream. He continued all his life to fetch water from the spring of Mount Hebron; and, though he slept soundly and sweetly every night after his labors, sometimes caught himself repining at the unequal dispensations of Allah. But whenever this was the case, he recalled to mind the night-scene by the couch of Benhadad; and when he saw a rich man lolling on a damask sofa, by the side of a delicious fountain, smoking his pipe, and quaffing his sherbet, would say to himself, "NEVER MIND, THE DAY IS HIS, BUT THE NIGHT IS MINE;" and go on his way, rejoicing in the fullness of content.

### PICTURED ROCKS ON LAKE SUPERIOR.

Upon the southern coast of Lake Superior about fifty miles from the falls of St. Mary, are the immense precipitous cliffs called by the voyagers, Le Portrail and the Pictured Rock. This name has been given to them in consequence of the different appearances which they present to the traveller, as he passes their base in his canoe. It requires little aid from the imagination to discern in them the castellated tower and lofty dome, spires and pinnacles, and every sublime, grotesque, or fantastic shape, which the genius of architecture ever invented. These cliffs are an unbroken mass of rocks, rising to an elevation of three hundred feet above the level of the lake, and stretching along the coast for fifteen miles. The voyager never passes this coast except in the most profound calm; and the Indians before they make the attempt, offer their accustomed oblations to propitiate the favor of their Great Spirit. The eye instinctively searches along this eternal rampart for a single place of security; but the search is in vain. With an impassable barrier of rocks on one side, and an interminable expanse of water on the other, a sudden storm upon the lake would as inevitably insure the destruction of the passenger in his frail canoe, as if he were on the brink of the cataract of Niagara. The rock itself is a sandstone, which is disintegrated by the continual action of the water with comparative facility. There are no broken masses upon which the eye can rest and find relief. The lake is so deep that these masses, as they are torn from the precipice, are concealed beneath its waters until they are reduced to sand. The action of the waves has undermined every projecting point; and there the immense precipice rests upon arches, and the foundation is intersected with caverns in every direction.

"When we passed this mighty fabric of nature,

the wind was still and the lake was calm. But even the slightest motion of the waves, which in the most profound calm, agitates these internal seas, swept through the deep caverns with a noise of distant thunder, and died away upon the ear, as if rolled forward in the dark recesses inaccessible to human observation. No sound more melancholy or more awful ever vibrated upon human nerves. It has left an impression which neither time nor distance can ever efface. Resting in a frail bark canoe upon the limpid waters of the lake, we seemed almost suspended in the air, so pellucid is the element upon which we floated. In gazing upon the towering battlements which impended over us, and from which the smallest fragment would have destroyed us, we felt, and felt intensely, our own insignificance. No situation can be imagined more appalling to the courage, or more humbling to the pride of man. We appeared like a wreck upon the face of creation. Our whole party, Indians and voyagers, and soldiers, officers and servants, contemplated in mute astonishment the scene; and no sound broke upon the ear to interrupt the ceaseless roaring of the waters. No splendid cathedral, no temple built with human hands, no pomp of worship could ever impress the spectator with such humility, and so strong a conviction of the immense distance between him and the Almighty Architect.

The writer of this article has viewed the falls of Niagara, and the passage of the Potowmac through the Blue Ridge, two of the most stupendous objects in the natural features of our country. The impression they produce is feeble and transient compared with that of the Pictured Rocks on Lake Superior.—*Nat. Gaz.*

### THE BIRTH DAY.

This is a peculiarly fitting season for reflection. The philanthropist looks back upon the past, and calls to mind the buoyant and light hopes of childhood, when each returning anniversary of his existence was anticipated and welcomed with pleasurable delight. It was a season of mirth and joyousness; every face was clothed in smiles, and every little associate filled with gladness. He thought of seasons yet to come, when his steps would not be restrained by the tender solicitude of parents, and the guardianship of his time should be entrusted to himself—when moving in the free air of heaven, those little embarrassments and restraints, which were prudentially thrown around him would be swept away, and continued 'sunshine settle on his brow.'

But he knew nothing of the cares and anxieties of mature years. Rejoicing in innocence, he dreamed not of the intense and burning interest which the well-wisher of man is compelled to feel in the distresses, the sorrows, the sufferings of his fellows. His heart never contemplated that a birth day would find him regretting the little he had accomplished towards meliorating the condition of the human family and the apathy which had been too predominant in the soul. He looks at the past, and wonders at his indifference; laments the self-love, which has ever and anon prevailed over social duty. He is grieved at his faint sympathy for those who have 'followed the devices of their own hearts,' and exposed themselves to all the 'ills that flesh is heir to.'

He weeps over his short comings, and in the strength of love promises renewed exertions; redoubled zeal in the great cause of humanity: of concentrated justice, mercy and truth.

However necessary dissimulation and pious frauds, as they are called, may be for the support of false, I have never seen them of any service to true, religion. If not treacherous, they are dangerous allies at the best.—*Dr. Campbell.*

## CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,  
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, JANUARY 5, 1833.

## SUNDAY EVENING LECTURES,

*At the Orchard-Street Church.*

Subject for Sunday (to-morrow) evening, 6th inst. Evidence of Universalism drawn from the Scriptures.

Text 1 Peter iii, 15.

I have understood that many persons in this city (Philadelphia,) decline subscribing for the "Messenger," being fearful of a failure in the receipt of the numbers. To allay all apprehension on this subject, I remark, 1st. That the "Messenger" has been published more than a year, and I have, I believe without an exception, received each number on the day of publication. 2d. I have entire confidence in the punctuality of the Publisher, and do hereby guarantee to the subscribers by me obtained, the fulfilment of his contract, so far as they are concerned, and so long as I continue an assistant editor of the work. My residence is 132 Chestnut-street.

A. C. T.

## PUBLIC MEETING.

A public meeting of Universalists will be held in the Lecture Room of the Orchard-st. Church on Wednesday evening next, Jan. 9th at half past 6 o'clock. Ladies are respectfully invited to attend.

## TRAVELLING AGENT.

We have pleasure in stating that Br. S. J. HILLIER is now travelling on an agency for this Paper, in collecting, and procuring subscribers. He designs visiting the principle places within a convenient distance of this city, during the winter. Any facilities our friends in different places can afford him will be thankfully acknowledged.

## OLD TESTAMENT WRITINGS.

The Scriptures of the Old Testament are distinguished for their bold, figurative language. Few books, perhaps no one, of ancient or modern times, can bear a comparison with the Old Testament, for sublimity, for strength, for beauty, indeed for all the ornaments that can give a charm to the expression of sentiment. This fact appears the more surprising, as it is well known that the Jewish writers had mingled with none of the masters of ancient learning and science. The Muse of Greece had never struck her lyre among the hills of Palestine. The voice of Grecian eloquence had never been heard on the shores of the Jordan. But the Prophets had arisen amidst their own beautiful and striking scenery, and with a language at once chaste and energetic, they were able to speak and write in a manner calculated to awaken and soothe, to thrill and affect the heart. All the glories of nature were gathered up by them, and the good, the beautiful, and the grand, made the frequent and delightful objects of contemplation. The felicity of illustration possessed by the Hebrew Prophets and Poets, stands perhaps unrivaled, certainly unexcelled, in the history of literature.

It is true, however, that the beauties of the Old Testament Scriptures are unfortunately lost, to a considerable degree at least, when read by the majority of English readers. As science and civilization have travelled on, the boldness of figurative expression has been neglected. The age of poetry has in some measure passed, and we have come to use language more in accordance with the matter of fact concerns by which we are surrounded, and our minds en-

grossed. Hence our relish for the bold poetic figures of Scripture is slight, and our powers of perceiving their strength and beauty weakened. Hence also it not unfrequently happens that the sublimest, and tenderest, and sweetest passages, are read without being understood and regarded as unmeaning and childish things. We too often, in reading the Scriptures, forget what is most of all essential to a just understanding and appreciation of them. We somehow have come to feel that they are directed to ourselves. That their promises and threatenings are to us, and neglect the obvious and important consideration that they were given exclusively to the Jews, living in a distant age, in a distant land, and under circumstances of a civil and religious nature, altogether unlike our own. We forget likewise the natural reflection that these Scriptures were written in a language dissimilar to that with which we are familiar, and that our translation, although it may generally express the sentiment, still scarcely yields us all the strong and exquisite coloring of the original. When we take up the Old Testament, therefore, we should take it as a book written nearly three thousand years ago for a people of peculiar circumstances and peculiar opinions.

S.

## FRIENDLY LETTERS.

*To the Partialist Clergy.—NO. VII.*

Men and brethren—The scriptures are to us an inestimable treasure. They so distinctly instruct us in relation to the Divine character, so explicitly state our present duties, and so fully confirm our natural longing for immortality, as to recommend themselves more highly to our attention, than do any other writings. I presume, however you allow with me, that there are portions of the Bible, which, in the common version, do not fully convey the sense of the original and that critics have detected many interpolations and other inaccuracies. But these things do not essentially detract from the excellency of the Scriptures, especially of the New Testament. For the religion of Jesus bears the signet of the Almighty. Christianity is a rock, over which the army of infidelity will glide like a shadow, and leave no more durable impress than do the airy visions of the night.

Prizing, as I do, the volume of inspiration, and citing the testimony thereof as the foundation of my faith and hope, I have oft times felt considerable regret, that my Partialist Brethren should charge me with denying the Scriptures. The time, however, has passed by for the utterance of this charge in the gravity of sincerity; and it is now generally asserted, simply, that Universalists "wrest the Scriptures to their own destruction." By this you mean, that we pervert the testimony of inspiration to suit our own purposes, and that by so doing we seal the endless ruin of our souls.

It might perhaps be sufficient to retort the charge of wresting the Scriptures from their true and genuine import; but as I commenced this series of friendly letters with a determination to persevere in the "labor of love," I shall patiently endeavor to convince you of your error in the particular before us.

And 1st. Let me call your attention to a few

plain arguments on which Universalists place much dependance in support of their distinguishing sentiment.

We affirm that "the Lord is good to all," that "His tender mercies are over all His works," that "He is kind to the unthankful and the evil." Is it wresting the Scriptures from their genuine import, to affirm, in connexion with those declarations, that God "is of one mind and none can turn Him," "without variableness or the shadow of turning?" Yet this is Universalism.

Again. We declare that Jesus "gave himself a ransom for all, to be testified in due time," that "he by the grace [or pleasure] of God tasted death for every man." Is it wresting the Scriptures from their genuine import to affirm that "he shall see of the travail of his soul and be satisfied," that "the pleasure of the Lord shall prosper in his hands?" Yet this, is Universalism.

Again. We declare that God has "made known unto us the mystery of His will, according to His good pleasure, which he hath purposed in Himself, that in the dispensation of the fulness of times He might gather together all things in Christ." Is it wresting the Scriptures from their genuine import, to affirm, that He "worketh all things after the counsel of His own will"—that "He will do all His pleasure"—that what he hath purposed he will bring to pass?" Yet this is Universalism.

Once more. We declare that "as in Adam all die, even so in Christ shall all be made alive." Is it wresting the Scriptures from their genuine import, to affirm that "if any man be in Christ he is a new creature?" Yet this is Universalism.

But 2d. I must not overlook your claims to attention on the particular in discussion. We read in an old book, of certain persons who can see a mote in their brother's eye, while a beam is in their own. Let us, therefore, proceed with due caution, to inquire whether *you* are not guilty of wresting the Scriptures to your own destruction.

That God "will render to every man according to his work," and that He "will by no means clear the guilty," are sentiments too plainly taught in the Bible to admit of denial or evasion. You affirm, and that affirmation lies at the foundation of Partialism, that endless punishment would be according to the work of the sinner.

Keeping these things in remembrance, let us notice that "all have sinned," "there is none righteous, no, not one." Now, brethren, what more shall I say? You have proved the endless destruction of all mankind, and of course the never ending damnation of your own souls!

How have you done this? Plainly by *wresting the Scriptures from their true and genuine import*. Abandon, I beseech you, abandon the unscriptural, unnatural and unreasonable idea, that the work of a finite being can deserve an infinite recompence. By acknowledging that sin, the work of a finite being, is finite in its nature, and of course limited in its effects, you may walk in the clear light of Divine truth, reconcile the ways of God to man, and rejoice in believing, that, "though He cause grief, yet will He have compassion, according to the multitude of His tender mercies."

A. C. T.

## GENUINE PARTIALISM.

The medicines prescribed by modern Doctors of Divinity for the recovery of the morally diseased, are not half so strongly spiced with the wrath of God as were the remedies administered in former times. Witness the following extracts from a work entitled, "Christ's Certain and Sudden Appearance to Judgment." By Thomas Vincent, London, 1667.—I quote *verbatim et literatim*. Speaking of the going into eternal life of the righteous at the day of judgment, he says:

"When they see some of their near Relations going to Hell, their Fathers, their Mothers, their Children, their Husbands; their Wives, their Brethren, their Sisters, their intimate Friends and Companions; however they are grieved now to see them take such courses and walk in the way to Hell, and they labor to pull them out of that way, and would fain persuade them to walk with them in Heaven's way; and are troubled to forethink of the torment which they must endure, if they go on; yet hereafter relative ties, and those affections which now they have to relations out of Christ, will cease; and they will not have the least trouble to see them sentenced to hell, and thrust into the fiery furnace; but rejoice in the glory of God which wil be manifested upon them in their destruction; and, O the joy that they wil be filled withal to think that they were not passed by with the rest of their relations; that they are not under the same deserved condemnation with them; that God should chuse but one or two in many families, and they should be in the number of the chosen ones; that when his chosen were so few, and the reprobates so many that they should be elected; when there was no motive in them to encline God to the choice of them, that he should chuse them freely: if he had not chosen them, if they were now to change places with some of their wicked relations going to Hell; this would be dreadful; but that they are going from Hell, when their relations are going into it, this wil fill them with joy unspeakable," pp. 149, 150.

In perfect harmony with the foregoing extract is the following. The writer must have forgotten Heb. xiii, 8.

"Never was there greater love, and more tender bowels of compassion and pity, than is to be found now in the Lord Jesus Christ, towards all them that apply themselves unto him, under a sense of sin, for salvation, here in this world: and never was there greater wrath and revengeful fury, than will be found in the same [?] Lord Jesus Christ, when sinners shall come before him to be judged at the last day. He will be very furious; ten thousand times beyond a Bear when she is bereaved of her whelps, or a Lion when he is hunger-starved: How fiercely will Christ look upon the wicked? What scorn and contempt of them will they see in his face? What dreadful frowns in his brow? What fiery anger will there sparkle from his eye in his looking upon them, as if he would look them dead, or look them into Hell, before he hath pronounced the sentence? How fiercely will he speak unto them? There will be terror in his looks, and there will be terror in his voice: he will speak to them in his wrath, and vex them in his hot displeasure," pp. 70, 71.

In describing the torments of hell, &c. the author writes as follows:

"God will glorifie his infinite wisdom in the punishment of the damned, which will contrive such tortures for them, that if all the men in the world should joyn their wits together, and take to their help all the Devils in hell, they could not invent the like; dreadful ingredients will his wisdom find out to put into the cup, which he will put into the hand of the wicked to drink," p. 133.

The writer certainly supposed the Deity to possess an infinity of the wisdom that is "earth-

ly, sensual and devilish." The quotations are continued:—

"There will be no mixture of comfortable ingredients in the cup of God's wrath, which the damned must drink of; there will be but one fit in their disease, and this fit wil alwaies be at the height; their grief will not have any allay, they will not have one comfortable thought, no eye to pity them, none to bring any relief. They will have a storm in their spirits raised by the wind of God's wrath, which will blow most fiercely upon them. O how wil their eyes glare! their tongues roar! their hands and feet fry! their flesh roast! no part will be free from the devouring flames of this horrible burning Fire. The Fire which they conceived (in this world), was but as it were a painted Fire, in comparison with the Fire of Hell; the pains they faunced were but flea-bitings in comparison with the pains of Hell. If a man should hold but one of his fingers in the fire but for a day, it would afflict him more, than all outward comforts could delight him; the torments of Hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but forever; the wicked will be alwaies dying, never dead, the pangs of death will be ever upon them, and yet they shall never give up the ghost; if they could die they would think themselves happy; they will alwaies be roaring, and never breathe out their last; alwaies sinking, and never come to the bottome; alwaies burning in those flames, and never consumed; the eternity of Hell, will be the Hell of Hel," pp. 138, 140.

The author puts the following language into the mouths of the damned:

"O miserable! miserable! forlorn wretches we! would God we had never been born! O that we had been Dogs or Swine! O that we had been Serpents or Toads! O the pains of my eyes! would I had none! O the pains of my tongue! would it were out, and I were dumb! O the torture of my hands and feet! would they were off, and my whole body were consumed! O I am sick! I am sick! and here is no physician!" p. 144.

The author uses some very strong, yea, powerful language. Take the following as an example:

Awake, sinners, awake! will you sleep in sin till you are awakened in the midst of flames? You lie upon the brink of the Pit; you are sleeping over the burning Lake: you are like Sailors, which drop asleep on the top of a Mast, whom a great wind would blow into the sea: so the wind of death, which may suddenly beat upon you, will blow you into Hell, into the ocean of God's wrath," p. 243.

I shall quote no more at present. The reader will make his own comments. A. C. T.

## OBITUARY OF MRS. MASON.

Mrs. Alethia, wife of Capt. Rishworth Mason, and only daughter and child of Capt. Elisha Packard, was born June 10th, 1808, and departed this life December 22d, 1832, aged 24 years and six months.

Mrs. Mason, in her infancy, and indeed through her whole life time, enjoyed but a delicate health.

Possessing perhaps a constitutional feebleness, she was the almost constant sufferer from various, and sometimes even dangerous diseases. Until her eighth year she was the object of an unremitting parental solicitude. From that period her health assumed a somewhat firmer character, although as I before remarked, it has always been extremely delicate.

In her seventeenth year she contracted an alliance with Mr. Mason, with whom she was married on the 21st of December, 1825, seven years and one day antecedent to her decease. For the last six months she had hardly left her house, and for several

not even her room—her strength gradually declining almost without any assignable cause. Although serious apprehensions had been sometime entertained by the parents and friends, they were but poorly prepared for her sudden departure. Her disease, whatever it may have been, possessed a deceptive power. Patient and unrepining, her extreme unwillingness to alarm or grieve her parents, probably prevented a frank confession of her own conviction of danger, and induced her often to conceal under a smile, pains that under other circumstances might have demanded a groan. She has left behind her two children, one in its infancy. Two also have gone before, and now rest in the grave beside her.

Capt. Mason, being devoted to the sea, has been necessarily absent the greater part of the time during her sickness, and at the time of her death was in London in command of a vessel which lately sailed from New Orleans. Residing, however, as she ever has done, in the family of her parents, she received every attention which a mother's kindness, or a father's anxiety could offer.

Of Mrs. Mason's character, I could say much. Naturally of a retiring disposition, she did not mingle very extensively with the world. Her virtues were seen and her amiability felt most sensibly in the domestic or social circle—the sphere which nature seems very wisely to have assigned to woman. There she

is like a flower  
Blown in its native bed : 'tis there alone  
Her faculties, expanded in full bloom  
Shine out, there only reach their proper use.

In that sphere Mrs. Mason was always seen with advantage to herself, and pleasure to the beholder. Possessing a naturally just and delicate sense of propriety, and a mind, which a good education had only enriched, but which it could not refine, she understood, apparently by instinct, the art of pleasing. Wherever she went she carried a charm with her, and diffused pleasure around her.

She possessed no angry passions—at least she never discovered them. It would seem that her very soul was formed on the model of female, I may say of Christian, excellence. Charity towards all was her distinguishing and prevailing characteristic. She never indulged in acrimonious or unkind reflections upon her friends, her neighbors, or indeed upon any of the human race. She knew that all have their failings, and felt that all deserve our charity.

Her affection to her parents was commensurate with her conviction that they loved her, and desired her happiness. She was never known to deny or contradict them, but was always respectful, obedient, affectionate—a blessing and a joy in life—the only tears she ever caused them, were shed at her loss. Towards her husband she always manifested the strongest attachment. As a singular fact it is worthy of remark that although married seven years, and living always under the observation of her friends, an unkind word, or even look, was never known to pass between her and her beloved partner. As stepmother, situation perhaps most difficult to fill, she acted with that affection and prudence that the most observant eye could never have detected an intimation of the existing relationship.

From love to her parents and respect for their teachings, she early became acquainted with the great doctrines of the christian religion, and ever cultivated a strong and abiding affection for her heavenly Father. And she felt like a child, and knew that her duty and her happiness consisted in loving, trusting and obeying him.

With all her virtues, it might seem singular to many that she had never been instructed in some of the most popular doctrines of the Christian world. From her cradle she had been taught Universalism. Her mind was deeply imbued

with a filial fear of God; but her virtues arose from no fear of a malignant and almost omnipotent being. Nor did her moral excellence spring from any apprehension of the torments of an endless hell. These popular doctrines, by many deemed so essential to virtue, she had never been taught, and never believed. She lived respected and beloved, and died lamented by all who knew her.

May the Spirit of the Most High bring home to the hearts of all who are called to mourn this afflictive dispensation, the gracious consolations of the religion of Jesus Christ. And while they feel the stroke, may they bow in humble but confiding resignation to the Divine Will, and with firm assurance of hope, look forward to the happy and glorious time when "all shall be made alive in Christ," and "bear the image of the heavenly."

S.

## METHODISTS VS. UNIVERSALISTS.

"The untiring efforts which I have noticed in the agents of those publications, which, under titles "softer than oil," are designed to act upon the interests of Zion, like "drawn swords," I mean such as endeavor to persuade men that they are not sinners in the full Scriptural sense of the word; in order the more easily to impose upon them the error, that hell is not a place of eternal punishment. Such is the industry with which these papers are circulated, that they have found their way not only to distant cities and villages, but even into the wildest recesses of the rough interior, disseminating their pestiferous principles at every door, so to speak, from the bar-room of the tavern to the rudest hut of the backwoodsman. Surely such unwearyed exertions on the part of the emissaries of sin, call in the loudest terms upon your agents, for the manifestation of a still greater zeal in behalf of a publication, which aims to defend "the faith once delivered to the saints."

The foregoing is an extract from the "Christian Advocate and Journal," the Methodist publication of this city. It may appear strange that we should be indebted to a *Maine* paper for extracts from a publication in this city, but so it is, and we must acknowledge our obligations to the "Christian Pilot," of Portland, for the above. It will be sufficient for us to say, that the Advocate and Journal has not been received at this office for some time past. We hope, however, that it will be different in future, and if these things must be, that we may have full opportunity of examining for ourselves, such exhibitions of truly Christian feeling, as the foregoing, from the organ of a large and respectable denomination of professing Christians. Our "anxiety," or "particular wish" to have the Advocate and Journal, may easily be accounted for, when its columns breathe a spirit like the above—when our humble publication, in common with others, is charged with disseminating "pestiferous principles at every door," "from the bar room of the tavern, to the rudest hut of the backwoodsman!" and ourselves and others are very charitably characterized as the "emissaries of sin!" We may be permitted here to observe, that such wholesale epithets come with an ill-grease from the professed followers of the Savior. There may be individual defects in every sect—our constant experience shows it; but to proscribe a whole denomination, and particularly a numerous one, is assuming a fearful responsibility. We really think the memory of our Methodist friends must be sadly treacherous—they must have strangely forgotten their own history and experiences, some twenty or thirty years ago. They were then weak, and could feel, in all its bitterness, the relentless persecutions and virulence of their opponents. Let them only for a moment, in imagination, carry themselves back to that period, and see whether they could have

dreamed, for an instant, that they should at this time assume the character of their then proud and insolent persecutors. P.

## A NEW YEAR'S PRESENT.

We have never been in the habit, as our readers will bear us testimony, of inserting articles in commendation of our own labors. But the following, coming to us at this peculiar season of friendly compliments, and from an unknown hand too, deserves, we think, especial notice. Will the reader, therefore, pardon its insertion?

We can poorly express our acknowledgements for the flattering testimony the writer has given us of his approbation of the course of the Messenger, and its humble exertions in the cause of moral reformation and religious freedom. Within a short time we have had much cause for gratitude and thankfulness to friends in the city, for their interest in its behalf, but the delicate manner in which our unknown friend has expressed his, is more peculiarly felt. He may be assured it will not be easily forgotten. Though discouraging circumstances may have attended our exertions in the beginning, with such evidences of approbation and friendship, and others recently tendered us, who could not safely anticipate a favorable issue—who could falter in his course; or who would not feel himself called upon for higher exertions in the discharge of the duties devolving upon him.

As it is our wish to diffuse as widely as possible the sentiments we advocate, if "Philanthropist" has acquaintances to whom the Messenger might with propriety and profit be directed, we shall take great pleasure in furnishing to his order, 5 sets of the second Volume, in consideration of the enclosure to his letter. He need not feel any delicacy in forwarding us the names.

P.

Messrs. EDITORS.—The very flattering prospects of an extensive circulation of the Messenger, cannot fail to be gratifying to its Editors. The paper was commenced under discouraging circumstances, and I think it will be conceded that it owes its success to their judicious management. Those who can duly appreciate the value of civil and religious liberty, can best judge of their reward.

I herewith enclose and present to you, gentlemen, \$10, which you will please to accept, not for its value alone, but as a token of respect due to an honest zeal and desire to emancipate or deliver your fellow men from a thralldom as injurious to the happiness, as it is destructive to the usefulness, of man.

I am, with sentiments of respect,

A FRIEND AND PHILANTHROPIST.  
New-York, Jan. 1, 1833.

## RETRACTION AND APOLOGY.

We owe it to ourselves no less than to the Rev. Dr. Westbrook, editor of the Christian Intelligencer of this city, to make a public retraction and apology. Our readers will recollect that in the Messenger of Dec. 22d, there appeared an editorial article in relation to this gentleman, charging him with taking offence at the insertion of a marriage published in the Christian Intelligencer wherein the ordinary title of Rev. was prefixed to our name.

Since that time we have been politely and kindly waited upon by Dr. Westbrook, who utterly disclaims the conduct ascribed to him, and moreover would condemn it as both ungentlemanly and unchristian. While we very much regret the occasion, therefore, we take pleasure in retracting every thing contained in the article before referred to in the slightest degree unfavorable to Dr. Westbrook's character. The article was hastily written, and on authority which we supposed unquestionable. S.

## CONVERSION OF THE WORLD.

Monday next, 7th of Jan. is appointed by all the orthodox churches in Christendom, as a day of fasting and prayer for the "Conversion of THE WORLD to God." Why will they continue to find fault, and bitterly too, with Universalists, for believing in such a glorious consummation!!

P.

## DEDICATION.

The church recently completed at Annesville, Westchester Co. was consecrated to the worship of "God who is the Savior of all men," on Sunday morning, the 30th instant.

Order of Services: 1. Introductory prayer by Br. B. B. Hallock. 2. Hymn. 3. Reading a select portion of the Scriptures, by Br. S. J. Hiller. 4. Hymn. 5. Dedicatory prayer, by Br. S. J. H. 6. Sermon by Br. B. B. H. Text, Isaiah ii, 3. "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways and we will walk in his paths." 7. Concluding prayer by Br. S. J. H. Benediction.

A new building erected in Petersburgh, Pa., for the double purpose of a school and meeting-house was recently dedicated to the service of Almighty God, as the Savior of all men. After the dedication, a Committee was appointed to raise a subscription of \$100 for the benefit of "Der Froehliche Botschafter," the German Universalist paper, published at Marietta. It is earnestly desired that every friend of Universalism, in German neighborhoods, would exert himself to extend its circulation. Subscriptions to the fund should be addressed to George Grosch, Marietta, Pa.

A new Society of Universalists was organized in Columbia, Pa. in October last.

Br. Fuller, of the Liberalist, is assured that the Messenger is regularly mailed for him every Friday. This is the case with all our papers for Philadelphia. We have ever, we believe, without exception, had them at the office in this city, before the Southern Mail of that day closed, that they might be received in Philadelphia on Saturday. We know not the Nos. of the Messenger missing. If he will inform us, we will endeavor to supply them.

## TO CORRESPONDENTS.

We acknowledge the receipt of another Sermon, "The hope of the Christian," from our correspondent H. F. It will be inserted as early as possible.

"Reveries No. 2," by Miss J. H. Kinney will appear next week.

"Aspasio" is received.

We shall endeavor to give, in our next, the correspondence between a member of the Dutch Reformed Church and a Universalist, alluded to in our last.

"Z. G." on the influence of doctrines, is received. We are ever pleased to hear from him.

## MARRIED,

In this city, on the evening of Dec. 31st, by the Rev. T. J. Sawyer, Mr. Samuel S. Seating and Miss Rachel U. Hawhurst.

## DIED,

In this city, on the 31st ult. Mr. John Tie, aged 63.

## LETTERS AND REMITTANCES.

Received at this Office, ending Jan. 2d.

P. M. New Brunswick; E. P. Sing Sing, 2d vol. \$2; E. H. W. New Canaan, 1st vol. \$2; C. W. Peekskill, 2d vol. \$2; P. M. Sullivan; A. W. and W. W. Wells Corner, 2d vol. each \$2; I. S. I. & U. G. Norwalk, 2d vol. each \$2; P. M. Bailey's Mills, 1st vol. \$1; L. T. B. Charlestown, 2d vol. \$2.

## NEW YEAR'S ADDRESS.

BY MRS. C. M. SAWYER.

The cold, and wintry days have come,  
And summer's gay and cheerful hum  
Of insects—and the gush of rills,  
And bird-notes 'mong the glens and hills  
Are silent as the year that's past;  
While, round our homes, the wintry blast  
Seems, by its melancholy tone,  
To say, 'another year has gone!'

Another year! what swift decay!  
Has mark'd the year that's pass'd away!  
Spring came, with brow entwined with flowers,  
And hung rich garlands round our bow'rs;  
Summer—but we had hardly said  
Our welcome, and that too had fled;  
Then Autumn with its frosts appear'd,  
And all Earth's lovely things were sear'd;  
Yet here and there, upon the trees,  
A leaf wav'd sadly in the breeze,  
Seeming to mourn in its decay,  
A generation past away!  
While in the glen and on the hill,  
One little flow'r linger'd still;  
A flower that loves to bloom alone,  
And comes not till all else are gone;  
—When frosts and blight have sear'd the ground,  
Then is the blue Fling'd Gentian found.  
Yet these sweet relics, day by day,  
Departing Autumn bore away,  
Till herb, and flower, and leaflet green,  
Were gone as though they ne'er had been!

Then Winter, with his hoary brow,  
Came on with steely pace and slow,  
And stretch'd his chill, relentless hand  
Forth, o'er the sear'd and mournful land.  
Yet Winter has its pleasant scenes,  
And many a bright day intervenes  
To cheer us with its sunny light.  
Pleasant, too, is the long cold night  
When as the piercing wind blows higher,  
We crowd around the blazing fire,  
And, heedless of the howling blast,  
Talk of the seasons that are past.

—Spring with its genial suns and showers,  
Its bursting buds, and opening flowers;  
—Summer, with all its verdant shines,  
Its blooming shrubs and mantling vines,  
Its flowers of every glorious dye  
That paints the rainbow in the sky;  
And Autumn, with its varied views,  
Its forest's thousand gorgeous hues,  
Its chilling hand, and withering breath,  
That wrap the flowery fields in death—  
*All* in the well remembered train,  
Sweep backward o'er our hearts again.  
And then, perchance, with deeper gaze,  
We turn to childhood's vanish'd days,  
When, heedless of the years to come,  
We frolic'd round our happy home;  
When, where the merry streamlet play'd,  
In gay or pensive mood we stray'd,  
Or lingered in the grey old woods,  
Won by their voiceless solitudes;  
While now and then, before our feet,  
The squirrel sprang with footstep fleet,  
Or, chirping, skip'd from tree to tree,  
Starting us from our reverie,  
Till with reluctant step, again  
We turned us to the haunts of men.

Gone are those days with flowers so strew'd,  
—Gone with the "years beyond the flood,"  
And time has furrowed with his plough,  
Unseen lines on many a brow  
That now, perchance, in thought declines,  
Above these few, and simple lines:  
And, as the sober'd eye is cast  
Thro' the long vista of the past,  
How many a heart will yearn in vain,  
To be so gay and young again!  
*A Happy Year!* and is it so?  
With all who hail its coming? No!  
But many a sad and burning tear  
Will fail to greet the new born year;  
For changes, such as wring the heart,  
And bid the bloom from life depart,  
Have been among the sons of earth  
Since the last year received its birth.  
Alas! what traces yet remain  
To tell that Death, with all its train  
Of strange new terrors, on each hand,

Has stalk'd thro' our affrighted land!  
How many a gentle being, whom  
We lov'd, has hasten'd to the tomb!  
Yet, in His chastenings, the Just  
Remembers that we are but dust,  
And gentler were His judgments laid  
Upon the creatures He had made:  
And tho' with grief our hearts may swell,  
We know our God does all things well!

"*A HAPPY NEW YEAR.*" Upon each head  
Be Heaven's unnumber'd blessings shed!  
And if He wills that we for years,  
Shall linger in this vale of tears,  
Oh! be his kind protecting arm  
Outstretch'd to shelter us from harm,  
Till we from earth shall disappear  
Forever, like the parted year!

January 1, 1833.

## THE DEAD.

How few there are, as has been remarked by a forcible and impressive writer, who read the ordinary lists of deaths, who know any thing of the depth of human feeling, or the intensity of human suffering, which is recorded in the simple and brief notices which we read with so much carelessness, and so coolly in the newspapers. Finding no familiar name to arrest attention, or awaken sympathy, we think no more of the matter, for what care we for the long midnight vigils of watchful, affectionate friendship—the weary aching head—the afflicted, desponding heart—we do not feel the pain the languishing sufferer has experienced, and we know nothing of the agony which exhausted his frame and wore out his very nature; nor care we for the spirit which has fled its frail tenement, and uttered its last, final, grasping farewell. We know nothing of the heart breaking anguish which is felt, or the hot burning tears which gush out in the agony of severed friendship, from bosoms swollen and bursting with an excess of passionate grief. We know nothing of the bitterness of parting, of the strength of affections which have been torn asunder—or of the hopelessness of the first flood of tears—or of the depth of protracted sufferings—or of the intensity of the afflictions which real friends have been called upon to suffer and endure.

It is a melancholy, though instructive consideration, that the tendency of every thing is to decay; that the happiest prospects and brightest visions of future bliss, are but delusive fancies, which become extinguished when they shine out most vividly, and give the strongest evidence of permanent duration. "Hopes which were angels in their birth," become from their intimacy and close connexion with human frailty and decay, but things of earth; and thus it is, that those dear objects upon which we have lavished most flattering hopes of future happiness and bliss are removed from us before we are conscious of the palsying illness which quenched the spirit and laid them low. We grieve that they are taken from us so suddenly—that they could not have been spared a little longer; then we could have appreciated their worth, returned their manifold kindness, and gradually prepared ourselves for that event which, for its sudden occurrence, unmans our resolutions and prostrates us in the dust by the sternness and severity of the blow. There is another sad thought, but, nevertheless, a true one—that the more friendships we form, the more attachments we make, the more tender and endearing connexions we weave around us and invest ourselves with, in this world, the more of grief and suffering we shall be called to endure. A time will come when all earthly attachments must be severed, and the more fond we have been of friends, and the more devoted to connexions, the more agonizing and severe will be the struggle which separates us and tears us away from among them. It may be that the Stoic's life productive, eventually, of less pain and suffering

than that individual endures, who possesses more delicate sensibility and is alive to the generous impulses of nature and the finest feelings of the human heart; it may be so, but yet his cold enjoyments and benumbing sympathies afford him but poor comfort, when most he needs the sympathy, the sustaining hand and upholding arm of ardent and enduring friendship. Life would not be worth possessing, if this polar star did not illuminate its dark paths, and throw around its dreariness some evidence of sympathetic love for each other; and though separation, when it comes, crush the heart and tear asunder its very fibres, yet how eagerly we taste of its delicious sweets, and exult in the participation of its delicious enjoyments.

## IMPORTANT QUESTIONS.

With Scripture answers, just published, and for sale at this office, at 50 cents per 100.

## NEW BOOKS.

*Union;* or a treatise of the consanguinity and affinity between Christ and his Church, by James Relly.

Strictures on select passages of Dr. Clark's Commentary, and particularly a Review of his comment on Matt. xxv, 46, by J. L. E. W. SHECUT, Charleston, S. C.

Balou's Lecture Sermons—do. Select do.

View of the Elementary principles of Education—Outlines of Phrenology—Catechism of the Natural Laws of Man, all by the late G. SPURZHEIM, M. D.

The celebrated FOX SERMON, by Rev. F. Ballou.

Just received and for sale at the Messenger office, 85 1-2 Bowery.

## UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 85 1-2 Bowery, N. York.

Christian Messenger, Volume I. bound, 2 dolls.

Ancient History of Universalism, from the age of the apostles to the Reformation. Price \$1.20.

Modern History of Universalism, from the Reformation to the present time. Price \$1.20.

Balou's Works. Treatise on Atonement, 75 cents Notes on the Parables 75. Sermons on Important Doctrinal Subjects, 37 1-2.

Smith on Divine Government, showing that God foreordained human events, and is conducting all things to produce the Universal Happiness of man. An English work, 75 cents.

Balfour's Works. First Inquiry, on the words rendered Hell, 1 dollar. Second Inquiry, on the Devil and Satan, and the terms rendered everlasting, forever &c. 1.25. Essays on the Intermediate State, 1.25. Letters to Hudson, in reply to his attack on the Essays, 1.25. Reply to Stuart, 75. Reply to Sabine, 50 cents. Letters to Dr. Allen, 25 cents.

Notes and Illustrations of the Parables, by Thomas Whittemore. In this work all the New Testament Parables are explained at length. 62 1-2 cents.

Winchester's Dialogues, a highly useful and instructive work, in which the objections to Universalism, particularly those founded on the words everlasting, forever &c. are fully and triumphantly answered. 75.

Petitpierre on Divine Goodness, 50 cents. An excellent work on Universalism, originally published in French.

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A great variety of Sermons, from the pens of the following persons: H. Ballou, M. Rayner, W. Balfour, T. Whittemore, C. F. LeFevre, D. Skinner, T. F. King, A. C. Thomas, Z. Fuller, T. Fisk, A. B. Grosh, T. J. Whitecomb, &c.

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Printed by JOHN M. DAMPSTE, 3 Chatham-Square.